

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the American Baptist Magazine.

Mr. Judson's Journal.

Wadesville, Jan. 1st, 1832.

We set out from Maulmein, as proposed in
my last, and leaving the Salween on the west,
and the Ataran on the east, we followed the
Gyeing and the Deh-gyeing (as it is termed,
above its confluence with the Houn-ga-rau,
which falls in from the east,) and in three days,
reached this place, the distance being, by con-
jecture, about 80 miles. Accounts on first ar-
riving are rather unfavorable.

Jan. 8th. The disciples who accompany me
have been out for several days, in different di-
rections. One party has ascended the river to
Kau-nau's village, beyond which boats do not
pass. Others have been to Lausan's village,
southeast of this, on the Panka-rong rivulet;
others have proceeded further in the same di-
rection to the head of the Patah river which
also falls into the Deh-gyeing. There are
twenty-seven baptized disciples in these parts,
who were nearly all present to-day at worship;
and I am happy to find, that they have all be-
lieved well since my last visit, though they have
been obliged to encounter a great deal of re-
proach and opposition from their unbelieving
countrymen. But a number of circumstances,
too tedious to detail, have conspired to damp
the spirit of religious inquiry, which was ap-
parent a few months ago; and though, at one
time, there were reported to be a considerable
number who were ready to embrace the Chris-
tian religion, and though it is to be hoped, that
many of them will prove to be sincere, there
seems to be a simultaneous understanding
among them to consider longer, before finally
committing themselves—I have not, therefore,
had the happiness of adding a single individual
to the branch of the church in this quarter.

Jan. 9th. The disciples at this place, being
desirous of changing their residence, and un-
derstanding with other disciples, from different parts
in forming a new settlement, we went down the
river, a short distance; and on the eastern
bank, just below the mouth of the Panka-rong
rivulet, found a spot which, uniting the suffra-
ges of all parties, we commended to God, pray-
ing him to come and make it his abode, and
bless the inhabitants with all temporal and spiri-
tual blessings, and cause it to be a spring,
whence living waters should flow into all the
adjacent parts. Having performed this service,
and taken leave of the disciples, we proceeded
down the river.

Jan. 10th. We arrived early at the mouth
of the Leing-bwai which falls into the Deh-
gyeing from the northeast, and bent our course
thitherward. At night, we reached Kendoat,
where they have repeatedly rejected the gospel.

Jan. 11th. Continued to work our way up
the river, frequently impeded by the trees which
had fallen across the water, and through which
we were obliged to cut a passage for the boat.
At night came to a small cluster of houses,
where we found an elderly woman, who with
her daughter, formerly applied for baptism, but
was advised to wait. She now received us
joyfully, and united with her daughter and son-
in-law in begging earnestly, that their baptism
might be no longer delayed. I directed them
to meet me at Kwan-bee, about a mile distant,
where I formerly baptized nine disciples, most
of them from Tee-pah's village, a few miles to
the west.

Jan. 12th. Proceeded to Kwan-bee. A
few people came together on the beach to stare
at us, and we had a little meeting for worship
before breakfast. We then proceeded to in-
vestigate the case of Loo-bo, who was reported
to have joined, when his child was extremely
ill, in making an offering to a nat (demon) for
its recovery. We at first thought of suspend-
ing him from the fellowship of the church; but
he made such acknowledgments and promises,
that we finally forgave him, and united in pray-
ing that God would forgive him. We do not
hear of any other case of transgression; but
on the contrary, in two instances of extreme ill-
ness, the disciples resisted all the importunities
of their friends to join in the usual offerings to
propitiate the demons, who are supposed to rule
over diseases. In one instance, the illness termi-
nated in death; and I have to lament the loss
of Pan-mai-mo who was the leader of the
little church in this quarter, and the first of
the northern Karens, who, we hope, has arrived
safe in heaven. I ought, perhaps, to except
the case of a man and wife near the head of the
Pa-tah river, who though not baptized, and
never seen by any foreign missionary, both died
in the faith; the man enjoining it on his sur-
viving friends to have the "View of the Christian
Religion," laid on his breast and buried with him.

Some of the disciples have gone to Tee-
pah's village, to announce my arrival; and
while others are putting up a small shed on the
bank, I sit in the boat and pen these notices.

In the evening, held a meeting in the shed,
at which several of the villagers were present.
Jan. 13th. The disciples returned from
Tee-pah's village, bringing with them several
other disciples, and one woman, the wife of
Loo-bo, who presented herself for baptism,
with twelve strings of all manner of beads
around her neck, and a due proportion of ear,
arm and leg ornaments! and, strange to say,
she was examined, and approved, without one
remark on the subject of her dress. The truth
is, we quite forgot it, being occupied and de-
lighted with her uncommonly prompt and intel-
ligent replies. In the afternoon sent the boat
back to Maulmein, with directions to proceed
up the Salween, having concluded to cross thither-
by land. In the evening, had a pretty full
shed; but the inhabitants of the place do not
appear very favorably inclined.

Jan. 14th. The three persons mentioned on
the 11th, presented themselves, with the de-
corated lady of yesterday. Being formerly pre-
vented by illness, from animating on female
dress in this district, as I did in the Deh-gye-
ing, I took an opportunity of "holding forth"
on that subject, before breakfast; and it was
truly amusing and gratifying to see the said lady
and another applicant for baptism, and a Chris-
tian woman who accompanied them, divest
themselves on the spot, of every article that
could be deemed merely ornamental; and this
they did with evident pleasure, and good resolu-
tion to persevere in adherence to the plain
dress system. We then held a church meet-
ing, and having baptized the four applicants,
crossed the Leing-bwai, on a bridge of logs,
and set out for Tee-pah's village, accompanied
by a long train of men, women, children, and
dogs. Towards night, we arrived at that place,
and effected a lodgement in Tee-pah's house.
In the evening, had a pretty full assembly.

Jan. 15th. Lord's-day. In the forenoon, I
held a meeting for the disciples only; and as I
seldom see them, endeavored to tell them all I
knew. Had more or less company through the
day. In the evening, a crowded house. Tee-
pah's father, a venerable old man, came forward
and witnessed a good confession. Some others
also began to give evidence that they have re-
ceived the truth into good and honest hearts.

Jan. 16th. In the morning, Tee-pah's mother
joined the party of applicants for baptism
and her younger daughter-in-law, whose hus-
band was formerly baptized. But Tee-pah
himself, though convinced of the truth, and
giving some evidence of grace, cannot resolve
at once to entire abstinence from rum, though
he has never been in the habit of intoxication.
In the course of the forenoon, we held a church
meeting and unanimously received and baptized
eight individuals from this and a small vil-
lage two miles distant.

Took an affectionate leave of the people,
proceeded on our journey towards the Salween.
Came to Zai-kyre's small village, where one
man and his wife embraced the truth at first
hearing; and the man said, that as there was
no suitable place for baptizing at that village,
he would follow on, until he could say, "See
here is water, &c." I gave him leave to follow,
not with that view, but to listen further to the
blessed gospel. At night, reached Shway-
bau's village, where they afforded us a shelter
rather reluctantly. In the evening, however,
had an interesting, though small assembly.

Jan. 17th. Pursued our way and soon came
in sight of the Salween, the boundary between
the British and Burmese territories. Arrived
at Poo-ah's small village consisting of three
houses, not one of which had a leaf of covering.
No one welcomed our arrival, so we sat down
on the ground. Presently the preaching of
one of the Karens disciples so wrought upon
one of the householders, a Burman with a
Karen wife, that he invited me to sit on his
floor, and my people spread a mat overhead,
which, with my umbrella, made me quite at
home. The householder in the interval of his
work, and one of the neighbors began to listen,
and were present at evening worship.

Jan. 18th. Shway-lah, the man who fol-
lowed us from the village, day before yesterday,
appearing to be sincere in his desire to profess
the Christian religion, we held a meeting,
though four of the disciples only could be pre-
sent; and on balloting for his reception, there
was one dissentient vote; so that I addressed him
to wait longer. He appeared to be much dis-
appointed and grieved; said that he should
perhaps not live to see me again, and have an
opportunity of being initiated into the religion
of Jesus Christ; and after awhile, the two
Karen disciples insisting that he should be re-
examined, we gave him a second trial, which
resulted in his reception. After his baptism,
he went on his way rejoicing, resolving to tell
all his neighbors what "great things the Lord
had done for him." At evening worship, our
host and the neighbor mentioned above, ap-
peared to be very near the kingdom of heaven;
but the other people of this village decidedly
reject the gospel.

Jan. 19th. The boat having last night ar-
rived from Maulmein, we prepared to proceed
up the river. The two hopeful inquirers re-
quested us to make them another visit, on our
return. Resolve to do so; and hope to find
that the seed now sown in this and the neigh-
bouring villages, will be sprung up and ripe for
harvest.

Jan. 24th. Set out for Baunah's village, two
days' journey; but after travelling an hour
over dreadful mountains, and in the bed of a
rivulet, where the water was sometimes knee-
deep, and full of sharp slippery rocks, when
my bare feet, unaccustomed to such usage, soon

became so sore, that I could hardly step; and
having ascertained that such was the only road
for many miles, I felt that I had done all that
lay in my power, towards carrying the gospel
farther in this direction; and therefore relin-
quished the attempt and reluctantly returned to
Chau-bau's village. Not so many present at
evening worship as yesterday. The seed sown
here appears, in some instances, to have fallen
on good ground; but our short stay deprives us
of the pleasure of seeing fruit brought to per-
fection.

Jan. 25th. Returned to the boat, which we
reached in two and a half hours, by a more di-
rect route, and proceeded down the river. Soon
came to a landing place, where observing a
few boats, we stopped, with a view to commu-
nicate the gospel to the boat people. The two
Karen disciples went to a village about a mile
inland. In the evening, had a considerable as-
sembly on the sand-bank.

Jan. 26th. Some of the villagers came to
the boat, and after listening a while, invited me
to return with them. I found three houses only,
but the inhabitants listened with the best atten-
tion.

Jan. 27th. This little village may be said to
have embraced the gospel. At one time we
had eight applicants for baptism; but two only
were finally received, Ko-Shway and his wife
Nah-Nyah-ban. They both understand the
Burmese language pretty well; and the woman
possesses the most superior mind, as well as the
strongest faith that I have found among this
people. I invited them, though rather advanced
in life, to come to Maulmein and learn to read,
promising to support them a few months; and
they concluded to accept the invitation next
rainy season. They followed us all the way to
the boat, and the woman stood looking after us,
until we were out of sight.

In the afternoon, arrived again at the Yen-
bing river, and sent some of the disciples to a
neighbouring village, two miles distant. The
villagers listened a while, and then sent a re-
spectful message, saying, that they believed the
religion of Jesus Christ, that it was most ex-
cellent, but begged that the teacher would go
about his business and not come to disturb
them.

To be continued.

TRACT SOCIETIES OF THE FRIENDS.

"Knowledge is power"—and power is con-
ducive either to good or evil, according to the
manner of its application. The knowledge of
letters—education, is a power that requires
with special care to be guided to beneficial
ends, lest it prove but the minister and in-
strument of mischief, for the enlarged faculties
of the mind presently seek employment; an ap-
petite, a hunger is brought into action, which
too often readily seizes upon garbage, if an
agreeable variety of wholesome nutriment is
not supplied.

Sensible of this duty, of this necessity, the
Society of Friends have not been negligent,
after their silent and unobtrusive manner, in
diffusing Gospel principles and moral instruc-
tion by means of the press. The "Tract and
School Library Association" claims the first
notice, as being wholly under female direction.
This institution has been gradually extending
its operations for seven years, and we find that
in the last year, more than 4,400 books and
tracts were issued from its depository; its cat-
alogues now consists of 366 carefully chosen ar-
ticles. "The Tract Association of the Soci-
ety of Friends," which, as well as that before
mentioned, has its central station in London,
has been in progress about twenty years. We
find by the report lately published, that the
issues of the last year amounted to more than
69,000 tracts. This society has an extensive
correspondence in various parts of the country,
and there are zealous and efficient branch in-
stitutions in Bristol, Birmingham, Newcastle on
Tyne, &c., as well as a similar independent so-
ciety in Dublin, continuing with regular and
zealous attention to diffuse moral and religious
light among a benighted people, contributing
its share by this, as well as by other means,
in the great effort which is made to dispel from
that fine country the gloom of ignorance and
error, and to lift her to her proper place as a
sister of this favored land.

Societies of the same character have been
for several years established in Philadelphia
and New York; the latest reports from both
which are very recently come to hand, accom-
panied with just and judicious sentiments and
useful and encouraging practical remarks.—
That from Philadelphia concludes with the fol-
lowing passage, unfolding the pure and simple
motives in which alone we believe this work
can be pursued with lasting benefit:

"Believing, as we do, that a more general
renewal of judicious tracts is calculated to
subserve the cause of true religion and Chris-
tian morals, we desire that our successors in
office may engage in the work with renewed
zeal and diligence."

"Our widely-spread country, with its rapidly
increasing population, presents an ample field
for labor in various respects; which we cannot
shrink from, if our hearts are sufficiently im-
bued with that Christian benevolence which is
produced by the influence of divine grace; and
through our sphere of labor is of an unobtru-
sive character, yet we trust that a faithful per-
formance of the duties it requires will not fail
to promote the moral and religious improvement
of our fellow creatures."

The New York report, which is of very re-
cent date, with great judgment and more at-
length, enforces the opinion with which this ar-

icle begins, the great importance of directing
the increasing stream of knowledge into proper
channels, thereby leading it to fertilize and en-
rich the intellectual field, which otherwise it
might waste in desultory wandering, or ravage
with ruinous impetuosity.—Society of Friends'
Quarterly Meeting.

PERSONAL HABITS.

One of the questions proposed in the circular
of the Teacher's Convention was this:

"Is any custom or personal habit indulged
by teachers which their scholars might not with
propriety adopt?"

Nothing could be more general than this in-
quiry, and being curious to know what replies
would be made to it, we have copied from the
returns all the answers in which any "custom
or personal habit" is specified. We copy them
in the order in which we see them.

We know of none amongst us, unless it be
too great levity on the Sabbath, and probably
inattention to the objects of the school, and
lightness with regard to spiritual things and
exercises.

Teachers sometimes leave their class.

The use of tobacco by a few of our male
teachers.

Too much show in dress.

We have some smokers and chewers.

Deplorable as it is, some of our teachers and
superintendents have not yet given up the vile
and disgusting practice of tobacco chewing, a
practice so abominable in my view, that it ought
to exclude every one who will not be prevailed
upon to give it up, from all decent society.

Using tobacco.

Chewing tobacco.

Among so large a class of persons you will
find a great deal of idleness, evil speaking, jest-
ing, prostration, slovenliness, smoking and
chewing tobacco, taking snuff.

The use of tobacco is a great evil.

The habit of chewing tobacco and smoking;
and so bad is this custom, that I do not know
whether a teacher who thus indulges himself
ought not to be discharged. Scarcely ever
does a pupil sit and listen to his instructor
without copying his habits; and had I a son,
much as I value Sunday school instruction, I
would never place him with a habitual tobacco
chewer, though he should never go to Sunday
school.

Some chew, smoke and snuff—and sleep in
time of worship.

Use of tobacco.

In some instances irregularity and want of
punctuality.

Especially chewing tobacco, sleeping at
church, &c.

Ornamental dress, light and trifling conver-
sation, frequent smiling and laughter, absent at
opening of school, &c.

One of these is talking, after school begins,
on subjects not useful in the school.

None that we know of, excepting a few in-
stances where tobacco is used.

Some teachers chew tobacco.

The use of tobacco, that most active poison,
is indulged by many teachers. This habit is
destructive to health, disgusting to delicate
nerves, and offensive to cleanliness. Every
teacher who uses this deleterious and nauseous
weed should reflect that he is exerting the in-
fluence of his example to perpetuate this loath-
some habit.

Chewing tobacco, smoking, and in some cases
the use of ardent spirits.—Sunday School
Journal.

CAREY AND MARSHMAN.

We are permitted to copy the following ex-
tract of a letter from Mr. Marshman to the
Rev. Joseph Maylin of this city.—Christian
Index.

Serampore, March 28, 1832.

My dear brother Maylin. I have been favored
with yours of Oct. 15th by the Georgian—and
beg you will accept my warmest thanks. Your
letter is full of counsel, encouragement, and
good news, and demands our warmest acknow-
ledgments. Accept this then from me, my
dear brother, though I am not able to particu-
larize. Be assured that I realize in the whole
of it the same spirit of sympathy and affection
we have so long known to dwell in you. By
the same ship I was favored with a kind and
good letter from the widow of our lamented
friend the late Benjamin Wickes, and with it
those numbers of the Christian Advocate,
which contain the excellent Memoir drawn up
by his Pastor, Dr. Green.

Amidst all our trials we have abundant rea-
sons for gratitude to the God of all our mer-
cies. Our beloved brother Carey, is still spar-
ing to us, though he has completed his 70th
year; and in the room of dear brother Fer-
nandez, God has been pleased to raise up two
other brethren, who are now laboring at Di-
nagerepe and Sadamali, the brethren Smylie
and Rebeiro, the latter of whom was educated
in Serampore College. Our brother Greenway,
also, who was there nearly a year, is going
steadily at Cawnpore, and we hope that a bless-
ing is attending his simple and humble labors.
In the course of the last year eighteen were
baptized at Serampore, fifteen of whom were
natives of India, and of them four have been
for some years students in the College. From
all these mercies, of which we are so unwor-
thy, we would fain draw ground for future hope.

HEART VERSUS HEAD.

Mr. Editor.—When I hear a minister of the
gospel extolled by impatient men and lake-
warm Christians, for his great talents—vigor-

ous mind—extensive reading—skill and acuteness
in argument—eloquence—originality—and
even eccentricity; I cannot forbear the reflec-
tion, that if his heart were made as prominent
as his head, his praises from such lips would be
less loudly spoken.

The excursions of a lively imagination
and the efforts of a powerful mind, may furnish
an intellectual treat; but they are, from their
very nature, incompetent to search the affec-
tions. The head can speak to the head; but
the heart only can speak to the heart.

The object of a professor in a university is
to store and discipline the mind.

The object of a Christian pastor is to sub-
due and convert the heart. As the ends are
unlike so are the means.

The professor, in explaining the properties of
matter, or the laws of mind, would not address
himself to the affections, nor make his appeals
to the heart. His business is with the under-
standing, and he must bring intellect to bear
upon intellect. The pastor, on the other hand,
should feel that his business is with the heart,
and that arguments and reasonings, purely in-
tellectual, would be entirely out of place.

But how often do we see the professor in the
pulpit! Is it any wonder that some "great
men" make so few converts? The wonder is,
that they make any.

If you propose to such a one any measure,
which appears, at first a little extraordinary,
but which in other congregations is attended
with uniformly happy results, he views it with
the professor's optics, and rejects it with the
professor's wisdom.

It is of the utmost importance that every
minister of the gospel should know, and be
willing, to adapt the means to the end. He
may know much, but if he is wanting here, his
labors will generally be lost. One grain of
common sense is, in a pastor, worth a pound of
science.

Extensive literary attainments, and the rep-
utation which they bring, are not in themselves
calculated to obstruct a minister's usefulness.
So far from it, their tendency is to help him in
every good work.

But when to sustain and increase that rep-
utation, he thus neglects his duty, it is easy to
see that he is sacrificing souls at the shrine of
his vanity.—New York Evangelist.

From Miller's Letters on Clerical Manners.

Whenever you are called upon to make par-
ticular exertion in study, let it always be ac-
companied with special abstinence with re-
gard to food. Every one who is addicted to a
sedentary employment, and especially a student,
ought habitually to live on a more slender diet
than those whose occupations are more active.

And this point demands the greater attention
on the part of students, because, with many,
intense application to study instead of dimi-
nishing the appetite for food, rather gives it an
additional and morbid keenness. So that, at
such a season, they are tempted to more than
common indulgence in eating. But whenever
you find it necessary to make a mental effort,
in reading or writing, more than usually severe
and long continued, let it ever be accompanied
with more than usual abstinence. This will
render the effort more easy, at the time,
and less exhausting in its effects. It will im-
part to your mind a serenity, a vigour, and an
aptitude for exertion, always perceptible, and
often delightful; and it will commonly enable
you to perform the same amount of work, not
only better, but also in less time. It is true,
managing the business of abstinence requires
the exercise of much caution and judgment.
If carried too far, it may destroy the health:
But this, I believe, is seldom done. Every one
who is wise enough to make the experiment,
must observe and judge for himself how far it
will be for the advantage both of his bodily and
mental health to carry it. But I am very con-
fident that among all the physical auxiliaries of
which a student may avail himself, there is
none more rational, or more potent than this.

You must not think me whimsical, if I tell
you, that some have found their minds more
active and vigorous in consequence of putting
on clean clothes, and attending to circumstances
of personal cleanliness. I could name more
than one minister, who, whenever they wish to
make special efforts, wash their hands and face,
put on clean linen, and dress themselves as if
for company, and declare that they scarcely ever
fail to find sensible aid from this preparation
for study. I feel no difficulty in believing that
this aid is more than imaginary. That there
is a close connection between the body and the
mind we all know. And that he who wishes
to study to advantage, will find his object pro-
moted by every thing which removes defile-
ment, obstruction, oppression, or any kind of
discomfort from his body, would seem to be
one of the most rational conclusions.

Make a point of keeping every thing in your
study in a state of perfect neatness and regu-
larity. Whether your books be few or many,
keep them in their places, and in perfect order.
Let all your manuscripts be so arranged as that
you shall be able to lay your hand upon any
one of them in a moment. Tie your pamph-
lets in bundles, in a certain order understood
by yourself, and, as soon as possible, get them
bound in convenient volumes. Fold, label,
and deposit in proper drawers, all loose papers,
so as to be at no loss to find any one of them
whenever called for. And, in general, let
every thing in your study bear the marks of
order, system, and perfect neatness. You can
have no conception, without having made the
experiment, how much time and trouble will

be saved by this plan. When you are tempted to think that you have not time to put a book or paper which you have been using into its proper place, ask yourself, whether you will probably find it convenient a week, or a month afterwards, to spend an hour in searching for that, which half a minute would have sufficed for depositing in its appropriate situation? Let me advise you also to preserve and file copies of all your important letters; and where you cannot find time for this, to keep, at least, a distinct memorandum of the dates, principal contents, conveyance, &c. of all such letters. You will, in the end, save more time by this regularity than you can now easily imagine.

From the New York Observer.
THE OBSERVER OF THE TIMES.

THIS WORLD. THE WALKS OF BUSINESS.

We are not to think that the walks of business, from youth to life's end, are so many stray paths where the soul must needs be out of the road to heaven. This also were to take our seat under the dark shadow of an accommodated mythology, instead of keeping our happy station amidst the light of the gospel. It is because business is supposed to bring with it un-avoidable pollution, that Hindooism presents the great Supreme, retired from all management of created things; and commits this world to business-deities, as base of course as business-men. This is an extravagance from which we start back with horror. We are willing to follow Eastern folly half way, so as to excuse the sin and prevent the salvation of Christendom. We shall be recompensed ten-fold for our kindness to them, if our discovery of their error shall lead us to correct our own. Thus may our efforts abroad open a wider door of utterance, and give the gospel freer scope at home.

On this subject revelation is plain: God is the Actor in all the affairs of earth, holy, not by means of secluded and useless contemplation; but while directing at once all the hosts of worlds, and the lighting of the sparrow and the dropping of one hair of the head. Heaven too, is kept holy, not by walling in its inhabitants from earthly affairs, but by sending them abroad amidst all its cares and business, to fly among the families of mankind, and to aid the commencement and the progress of holiness: nay, the Eternal Son comes down mysteriously, to live like us, to toil like us; not only to give his blood for us, but to show us how holy life's affairs may be carried on. Let us not hinder the progress of his mercy by charging our delinquencies to our employments—our neglect or rejection of his saving grace, to the channels which he has appointed to communicate it.

If we need any farther illustration, we have but to regard the religious history and prospects of the world. The Old Testament seems as if designed expressly to illustrate a heavenly piety, growing amidst the business of life, a religion of this world, fitted to be transferred to the glory of heaven. No doubt Enoch's walking with God was in the midst of business; a life of piety in the midst of men; not in the cell of the monk, nor the cave of the hermit.—Abraham, Isaac and Jacob, were men of active business, in the employments of their day, growing rich under the blessing of their God: yet as strangers and pilgrims, living in faith, seeking the "better country." Such also were Joseph, Moses, Joshua, Caleb, David, Mordecai, Daniel; in all whose cases we learn that the walks of business are not diversions from the path to heaven. Was Jacob, for instance, diverted from that path when, accepting for his encouragement the vision of the Ladder, he said—"If the Lord will be with me, and give me bread to eat and raiment to put on, so that I come to my father's house in peace, then shall the Lord be my God;" or when surveying his riches he said, "I am not worthy of all the truth and all the mercy which thou hast showed unto thy servant: for with my staff I passed over this Jordan and now I am become two bands!" Was Daniel diverted from that path—the busy courtier, who stands amongst the scripture worthies a pre-eminent example of holiness, growing amidst a busy prosperity, in the same soil which cherished Nebuchadnezzar's self-glorying: needing seven years of sorrow and degradation to bring him to his senses and the acknowledgment of God?

Christianity when it came, brought in no other doctrine—required not its disciples to "go out of the world," but to improve its leisure and its business in training the soul for heaven. St. Paul gives the Christian summary in this matter: "Not slothful in business, fervent in spirit, serving the Lord." Assuredly then, we learn not from the gospel, that leisure from business is the best school of piety—neither the leisure of retired situations, or of sickness, or of old age—but life in all its right employments, amidst its cares and toils and disappointments and hopes and abundance. The laborer is in it. The farmer, the mechanic, the merchant, the politician, the housewife too, and her daughters and her maidens. No business lies without the school for heaven which men or women ought to do.

Christianity, we say, required not its disciples to go out of the world. But superstition did, monkery did, to the injury of many ages. Pride and enthusiasm joined their voice, and called men into the forests after the ancient and modern mistakes of the pagans:—put men and women into monasteries and nunneries—put them out of this world, in order to fit them for another, that they might have leisure to be heavenly! What was the consequence? Just what might be expected when men attempt to mend the great school which the infinitely Wise has set up. Men grew more vile, by all their leisure, and the Christian world (except the few in whom notwithstanding the sacred fire was kept burning) was covered with darkness and sin for a thousand years. Then the day broke. Luther took a wife, brought up children, mingled in the affairs of life, and the protestant world began to walk amidst the

growing day. And yet it is not full morning, while Christians even, excuse their neglects and delays by referring to the hindrances of busy life; sanctioning the mistake, which bars the gospel out from half the protestant world.

Again, just principles beam upon us in the rising prospect. The walks of business will be well trod in the millennium. People will not stop work then: and certainly then, labor will be available, will be prosperous, will invest the world with beauty and comfort. One of the most marked descriptions of those happy times, indicates the busy employment of men.—"They shall beat their swords into ploughshares and their spears into pruning hooks." What a scene rises on the eye! By improved processes, no doubt, earth is dug, and the wood is charred for the purposes of the forge where smithery is employed in converting the instruments of war into instruments of agriculture. Those instruments are employed by the busy farmers, on hill and dale, mountain and morass, until the wilderness is turned into a fruitful field and the desert into a garden of the Lord. And yet, Holiness to the Lord, will be written on all employments, and be the crowning glory of those glorious days. "Then shall the earth yield her increase, and God, even our own God shall bless us."

Indeed the principle we are advocating, is the only one on which the millennium can come at all, as it is the only one on which the individual now, can obtain to himself the substantial blessedness of that glorious day. In the figurative language of the prophecy indeed, an Angel will descend, "having a great chain, and will bind Satan hand and foot." Yet no one imagines he will bind him in chains of iron. How will Satan be bound? By such chains as he was bound in respect to Job, when his captivity was turned and he was employed safely and holily in the care of his sheep, and camels, and oxen, and asses; in the chains of discouragement and disappointment, such as we may forge now of no feeble strength, if we rightly accept the ministry of Angels and the aid of the Spirit. Such, by that ministry and aid, they will be enabled to forge who with Christian studiousness shall "go forth and look" upon the experience of ages of sin and woe, and in perfect liberty, "from one new morn to another and from one Sabbath to another," be the daily worshippers of Jehovah. Then will it be known that earth is the way to heaven; and men will live amidst its busiest employments, breathing the life and serving the God of heaven.

These views seem to us most important at the present period. As we are nearing a brighter day, affairs are engrossing more, not less, the attention of mankind. If the millennium be coming at all, it is not apparently from the cells of retirement, and in the languor of quietude, but along the walks of business—clustered with inventions and discoveries and enterprises, which claim the co-operation of all classes of men. What then? Shall we stop business or go on? Shall we revive and cherish the errors of monkery, and amidst our affairs turn back from the growing glory, or at best but worry and stumble along the difficult path we ourselves thus choak up? Or, shall we not rather give free scope to all our powers—our thoughts—our hands—becoming ourselves the busy instruments, of turning the parched ground into a pool, the thirsty land into springs of water, and the habitation of dragons, into "grass with reeds and rushes?" This shall a highway be there the way of holiness. This is the only principle on which a busy and enterprising age can lead on the millennium. This principle adopted would open the door of utterance to the mass of the Christian world, as needful for the home-spread of the Gospel, as are missions, in all heathen lands; while in the spirit and power of Elias the busy multitude of Christians would prepare the way of the Lord, coming to set up his kingdom on the earth.—Come then, all busy men and women, in all the variety of human employments, come do your duty to your Redeemer, and welcome the saving grace, which meets you in-doors and abroad in the shop and in the field—in the counting-room and in all the marts of trade—at the bar and in the forum: Welcome the Redeemer, near at every step of life. Retire not from the walks of business half assuming the cowl, half taking the veil; but abide in your callings—not slothful in business, fervent in spirit, serving the Lord. Come active youth, engage early in business, trusting in your God with Jacob's vow, "If the Lord will be with me and keep me in the way that I go, and give me bread to eat and raiment to put on—then shall the Lord be my God."

ERRONEOUS SPECULATIONS

Contracted by love to Fundamental truth.

Take a single illustration of our views on this subject.—Suppose a good man has adopted the notion, that in regeneration the Holy Spirit exerts no direct influence on the heart—that all that he does is merely to present the truth more fully and distinctly to the mind. Suppose this speculation to be really inconsistent with the scripture doctrine of dependence on the Spirit. Could he perceive it to be so, he would at once renounce it; but he cannot. And no good man can be induced to receive it, who sees any thing in it inconsistent with the doctrine of entire dependence on divine influence. Now we need not disquiet ourselves about this speculation. It is all about the modus of regeneration,—a subject with which the common people concern themselves. Of course the number of those who receive this theory will probably be limited. And of that number, very many will still hold fast to substantial truth. But suppose a few perverted minds carry out this theory into what has been alleged to be its legitimate results. "If the Holy Spirit," say they, "converts the soul by merely exhibiting truth more clearly before the mind, why there is nothing so very peculiar in his work—nothing but what it seems quite possible for man to accomplish. And we see not why the preacher—especially if he be some notable revival preacher—may not sometimes present truth so clearly as to convert the soul without the special aid of the

Holy Spirit."—Now we have something palpable to common minds—the doctrine of dependence on the Spirit is plainly subverted,—and we ought, in all proper ways, to assail the tangible and dangerous error which is adopted. But so long as men confine themselves to recondite metaphysical speculations, it were, in most cases, little better than a war with shadows, to attack the misty theories they frame.—*Boston Recorder.*

We like the principle illustrated in the above extract and believe it ought to have a most extensive and beneficial application, in allaying the fever of theological jealousy and quieting the agitations of theological alarm. Let us suppose a good man has adopted the notion, that the Holy Spirit exerts a direct and immediate action upon the soul of man, changing its taste, or in some way altering its constitutional structure, or native propensities, in such a way as to prepare it beforehand for the influence of gospel truth. Suppose this speculation to be really inconsistent with the scripture doctrine of regeneration through the truth, and with man's obligation to become a new creature. Could he perceive it to be so, he would at once renounce it; but he cannot. And no good man can be induced to receive it, who sees any thing in it inconsistent with the doctrine of conversion and sanctification through the truth. It is true he will tell you he cannot explain the consistency of the two, and that he does not expect to understand this mystery till he gets to heaven. But if he is a good man, he will still hold fast to the substantial truth, that conversion is brought about by the blessing of God giving efficacy to the appropriate means. And therefore, instead of blowing ram's horns, he will preach the gospel, and in place of calling dry bones to life, he will use arguments calculated to persuade sinners to repent.

But suppose a few perverted minds should carry out this theory into what have been alleged to be its legitimate results. "If the Holy Spirit," say they, "converts the soul by a direct and immediate operation, upon the naked essence of the soul itself, there cannot be so much importance as some pretend in the mode of preaching. If we only preach gospel truth, and keep our hearers orthodox, why as soon as the Spirit performs this operation, the mind will receive the truth of course. And one man's manner of preaching is just as good as another, so far as conversions are concerned. And it is very presumptuous for people to talk so much about these *revival* preachers, as though their mode of preaching had any thing to do with producing revivals. It is just taking the work out of the Spirit's hand, and getting up revivals by human agency. People ought to know that revivals are all a matter of mere severity; and the reason why we do not have revivals, as others do, is because it pleases God to withhold this divine operation from the minds of our hearers." Now we have something palpable. The doctrine of ministerial responsibility for the mode of preaching is directly subverted. The churches are absolved from the duty of pulling sinners out of the fire. And minister, church members, and impatient hearers all go to sleep together, waiting for a "direct operation" upon their souls, before the gospel is to have any effect, or impose any responsibility. And we feel bound, in fidelity to Christ, to assail this palpable and soul destroying error, wherever it is adopted.—*N. Y. Evangelist.*

UNWILLINGNESS, THE REASON WHY SOME PERSONS CANNOT PRAY IN THE PRESENCE OF OTHERS.

It has been my lot to labor in a part of the vineyard where God has poured out his Spirit in a remarkable manner. As a preparation for a protracted meeting, which it was proposed to hold among my people, a sermon was preached, on the duty of prayer. It was, that church members ought to pray in secret, in their families, and in social meetings. "Christians can pray in these places, and they ought to do it." A brother in the church soon called on me, and said that he felt grieved. It was represented, he said, that all Christians could pray, but he was confident he could not. Should he attempt to pray in his family, he did not believe he "could command himself," and he did not think it his duty to try. Though he was solemnly conversed with, he still persisted in his opinion.

Soon the contemplated meeting took place. It was a time of the right hand of the Most High. Christians were awakened, and many sinners converted. Among others, the man who could not pray, had his mouth opened. Before the close of the meeting, he could pray in public, to the edification of his brethren. Soon after, as I was passing his house, he called to me, from a considerable distance, wishing me to stop.—He approached me with tears in his eyes, saying, "I feel it to be my duty to come and make my confession to you. I have said I could not pray; but I find that I can. I can pray in my family, and among my brethren. I feel it a privilege, one of the greatest luxuries of my life." He added, "Tell all who say they cannot pray, to try. O I know they can: thanks be to God, who hath opened my eyes and my heart.—It was nothing but unwillingness.—P. Journal.

From the Rochester Observer.

ENCOURAGEMENT FOR YOUNG MEN TO BECOME MISSIONARIES.

We were peculiarly struck with the following remark in the last Missionary Herald, which we have no doubt is supported by facts:—"So far as experience goes, it proves that the greater number of young men who stand pledged to go as Missionaries to the heathen, the easier it is to obtain the means of sending them forth. The churches of this country have never yet detained any young man at home by refusing to bear the expenses of his mission."

If this be so, let those who feel the obligation resting upon them to obey the last command of our Savior, "Go ye therefore and teach all nations," &c. be encouraged to pray earnestly for revivals of religion, that the number

of those may be increased who feeling the worth of the soul, shall come forward saying, "here we are, send us."

May we not add as a reason why the greater number who offer themselves as missionaries, the easier it is to obtain the means of sending them—that the same spirit which converts and brings into the churches those who are ready to devote themselves to this service, also leads Christians to feel more and more that they are the stewards of God, and their obligation to devote their earthly substance to send the heralds of the cross to those who sit in darkness and in the region of the shadow of death. Those, therefore, who pray and labor most for revivals of religion, do most for the spread of the gospel in foreign lands.

FIRST BAPTIST MEETING HOUSE, PROVIDENCE.

The interior of this large and beautiful edifice, erected in 1775, has recently undergone extensive alterations. In place of the old fashioned square pews, on the lower floor, the more convenient form of long pews or slips, as they are sometimes called, with reclining backs, has been substituted. A new mahogany pulpit, plain, but rich, has taken the place of the old one. The pews and aisles are handsomely carpeted, and the pews all cushioned in a uniform manner, and the windows furnished on the inside with Venetian blinds. The general appearance of the interior, always prepossessing, is greatly improved, and reflects much credit upon the judgment and good taste of the building committee. We understand that a first rate organ is soon to be placed in the gallery, opposite to the pulpit.

The exterior of this edifice is bold and impressive; the steeple, in particular, in point of beauty of proportion, and simple grandeur, is, if not unequalled, at least one of the finest in the United States. One stops and gazes upon it with pleasure for the hundredth time.

At the recent public auction the pews on the lower floor sold for about thirty-two thousand dollars; being nearly six thousand dollars above their valuation by the committee. The property of the society (a portion of it in funds) is estimated at upwards of sixty thousand dollars.

It is not perhaps generally known that this is the oldest Baptist Church in America, having been constituted in 1639, two centuries ago, wanting seven years, and only nineteen years after the first landing of the pilgrims, on the rock of Plymouth. It is worthy of remark, too, for the honor of our State and our ancestors, that it was the first place in which the doctrines of religious liberty, in their legitimate length and breadth, were taught and practised.

The church has enjoyed the services of fourteen successive pastors, none of which had open before him a field of greater usefulness, or more to encourage his labors than the present incumbent. The pastoral office was held by the late Dr. Gano thirty-six years, the longest period during which it has been vested in any one person.—*Providence paper.*

SELECT PARAGRAPHS FROM PIOUS AUTHORS.

"O! Holy Spirit, as thou art the agent and advocate of Jesus, my Lord, O plead his cause effectually in my soul against the suggestions of Satan and my unbelief; and finish his healing, saving work, and let not the flesh or the world prevail. Be in me the resident Witness of my Lord, the Author of my prayers, the Spirit of adoption, the seal of God, the Earnest of my inheritance. Let not my nights be so long, and my days so short, nor sin eclipse those beams which often illuminated my soul. Without thee, books are senseless scrolls, studies are dreams, learning is a glow-worm, and wit is but wantonness, impertinence and folly.—Transcribe those sacred precepts on my heart, which by thy dictates and inspirations are recorded in thy Holy Word. I refuse not thy help for tears and groans; but O shed abroad that love upon my heart, which may keep it in a continual life of love. Teach me the work which I must do in heaven; refresh my soul with the delights of holiness, and the joys which arise from the believing hopes of everlasting joys. Exercise my heart and tongue in the holy praises of my Lord. Strengthen me in sufferings, and conquer the terrors of death and hell. Make me more heavenly by how much the faster I am hastening to heaven; and let my last thoughts, words, and works on earth be like those which shall be my first in the state of glorious immortality; where the kingdom is delivered up to the Father, and God will forever be ALL and IN ALL, of whom, and through whom, and to whom, are all things; to whom be glory for ever. Amen.—*Baxter's Reasons of the Christian Religion.*

"As there is no moment of our lives, in which we do not taste some fresh instance of God's goodness, so should there not be any neither, in which this great Benefactor, who is continually present by his mercies, should not be present also in our thoughts and thankful remembrances.—*St. Augustine.*

EPISCOPAL MISSION IN GREECE.

On Saturday evening last, a meeting was held at Rev. Mr. Eastburn's church, of friends to the Greek Mission. It was called on account of the approaching departure of Miss Mulligan of this city, a sister of Mrs. Hill, who is to sail from Boston the present week, to join the mission at Athens, as Assistant Teacher. Addresses were delivered by Mr. Van Pelt, Secretary of the Board of Missions, Mr. Richmond, Bishop Mead, Rev. Mr. Richmond, of Bloomingdale, and several other clergymen. A collection was taken up to aid the funds of the Society, which amounted to \$475; and we are informed that \$400 of this sum was given by an unknown individual.

Much feeling was excited by this interesting occasion.—*New York Daily Advertiser.*

NEW YORK BAPTIST STATE CONVENTION.

The eleventh anniversary of this Society was held at Rome, Oneida county, on the 17th, 18th, and 19th days of October inst. The introductory sermon was preached by Eld. A.

Bennet, from John xx. 21: "As my Father has sent me, so send I you." The subject was well selected and appropriate to the occasion. The mission of Jesus Christ, its origin, its nature and example were happily illustrated.—The extraordinary condescension of the Messenger and the prominent traits of his character were pressed upon the consideration of Christians for their imitation.—*Bap. Register.*

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 3, 1832.

MASSACHUSETTS BAPTIST CONVENTION.

The annual meeting of this Convention was held in Springfield, on Wednesday and Thursday last. The meeting was called to order on Wednesday, at 10 o'clock A. M. by Rev. C. P. Grosvenor, second Vice President.

Wisdom and grace from on high were implored by Rev. Dr. Goings. Among the ministers present were brethren L. Bolles, H. Malcom, R. Babcock, Jr. E. W. Freeman, Ezra Goings, E. Nelson, A. Bennet, A. Samson, Aug. Beach, G. Phippen, R. Willard, A. Fisher, C. B. Keyes, J. Allen, D. Wright, D. Shailor, J. Wilson, E. Andrews, T. P. Ropes, E. Doty, A. Day, J. F. Bridges, T. Rand, T. Wakefield, A. F. Willard, G. F. Davis, Isaac Childs, J. Wilder.

The forenoon was spent in the appointment of Committees, &c. Prayer by Dr. Bolles.

At two o'clock in the afternoon, the Convention sermon was delivered by the Rev. C. P. Grosvenor, of Salem, from Zech. iv. 5, 6, 7. "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, with the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it."

The subject of the discourse was the absolute sovereignty of God, in the conversion of men.

In the course of his sermon, Mr. Grosvenor made the following remarks upon the new divinity which now prevails in some parts of our land.

"We are told that new light has sprung up in our day, on the doctrines proper to be preached, and the duties to be inculcated by the ministers of Christ, and the churches of the saints.

"This new revelation is, that the regeneration of the soul is not the work of God's spirit, but is the act of the sinner, making to himself a new heart. A Phenix theology, has risen from the ashes of the venerable Dwight, dressed in brighter plumage, and much more vigorous in human energy. From a little farther west, we hear that a man of carnal mind at enmity with God, is able by a well planned exertion, to resolve himself into holy love and true Christianity. Nay, it is sufficient now to subscribe one's self a Christian, by heartily affixing his name to a card ingeniously prepared by another.

"It is becoming fashionable even, to stigmatize that man as a bigot, and lost to reason, who presumes to scruple the soundness of this young divinity. I know not that this is to be expected among Baptists; but surrounded as we are by men of learning and wisdom, whose sentiments are making by no means slow approaches to the heresy of which I speak, we may need to watch, and pray, and prove all things by the word of truth, lest we be turned away from our own steadfastness."

After the sermon the Report of the Board was read to the audience, by the Secretary, Rev. Abiel Fisher.

The Report detailed the operations of the Board, during the year past, and showed that encouraging success had attended them. Fifty feeble churches had been aided by the funds of the Convention.—Many of these churches, comforted by this timely assistance, have arisen in strength, and been enabled to administer to the necessities of others.

The acceptance of the Report was moved by Rev. E. Nelson, of West Cambridge, and seconded by Rev. E. W. Freeman, of Lowell. Brother Nelson accompanied his motion with a short but animated address.

The Treasurer's Report was then read. From this Report it appeared that the receipts for the past year had exceeded three thousand five hundred dollars.

The officers for the year ensuing were elected by ballot.

At 5 o'clock the Convention adjourned.

Prayer was offered by the Rev. G. F. Davis.

In the evening a conference was held on the state of religion in the different Associations.

The meeting was opened with prayer by Rev. J. Wilder, of Sandisfield.

The state of religion in the Old Colony Association, was given by Rev. J. Allen. Barnstable, J. Allen. Salem, E. W. Freeman. Warren, R. Babcock, Jr. Worcester, A. Fisher. Boston, E. Nelson. Sturbridge, A. Bennet. Wendell, T. Rand. Westfield, D. Wright. Franklin, J. Howe. Berkshire, C. B. Keyes.

From the statements of the brethren, it appeared, that in the State of Massachusetts, there are 11 Associations, and 177 churches; that during the past year there had been 3219 baptized; and that there is a total number of 19,304 communicants, besides 8 or 10 unassociated churches in the State.

Brother G. F. Davis, a delegate from the Connecticut Baptist Convention, gave a brief account of the progress of the Redeemer's cause in Connecticut.

Mr. Davis concluded his remarks by saying, "we acknowledge we are, in some respects, behind the good old Massachusetts; but from present indications it is confidently believed that 'the land of steady habits,' cultivated by suitable labor, warmed by the

POETRY.

THE EMIGRANT'S FAREWELL.

From the initials appended to the following affecting lines, which came to us from Philadelphia, we infer that they are from the pen of a lady of distinguished literary attainments, now on her way from New-England to the Western States, with the intention of spending the remainder of her life in promoting the moral and intellectual cultivation of the youth in that section of the country.—N. Y. Obs.

Farewell, dear New-England! thy blue hills are flushing
In sunset's last rays, as they glide from our view;
Home of our hopes! what fond tears are gushing,
As we pour forth our blessings, and heart-felt adieu.

How sweet are the scenes fond memory is bringing,
Thy vales and thy woods, and thy meadow's rich store;
Thy rough hills and mountains, and old ocean flinging
His cool breezy arms round thy rock-guarded shore.

Thy villages white, thy Sabbath-bell chiming,
Thy children's school, close by the temple of God;
Land of our fathers! still round thee is shining
The light that they guarded with tears and with blood.

And there in thy bosom the pilgrims are sleeping,
Mid the thanks, and the honors, of sons they are blest;
Land of the free! how the nations are keeping
Their watch on thy day-star, to guide them to rest.

And there is our childhood's home, there where life's
Dawning,
Mid youth's merry sportings, paternal love blest,
Where a mother's fond smile was the light of each morning,
And there is the grave where we laid her to rest.

And there are the warm hearts from whom we must sever,
Whose love long hath blest us, whose prayers still pursue;
Where in our wanderings, oh, where shall we ever
Find other so generous, so tried, and so true?

Farewell, blest New-England! thy blue hills are flushing
In sunset's last rays, as they fade from our view;
Land of our fathers! what fond tears are gushing,
As we pour forth our blessings and heart-felt adieu.

C. E. B.

Philadelphia, October 16, 1832.

HARTFORD FEMALE SEMINARY.—At the close of the term in this institution, the usual examination was continued about a fortnight. The pupils on these occasions are questioned rigidly on all the studies of the term, and in such a manner as to disclose their real proficiency. The late examination, as we learn from those who were present, manifested that the instructors and scholars have been devoted to their duties, and sustained the high reputation of the institution. On Tuesday afternoon there was an exhibition, at which specimens of the compositions of the young ladies were read, that were very creditable to their own taste and judgment, and bore witness to the careful attention of their teachers to this interesting department of education. A classic and elegant address in poetry was delivered by the Principal, Rev. T. H. Gallaudet, on taking leave of his pupils. During the exhibition, the "EMIGRANT'S FAREWELL," above, which was written by Miss Beecher, the former Principal of the school, was read. The reply below, in the name of the pupils, written at the request of the Principal by a friend of the institution and of Miss B., followed. Its author will be recognized without any signature.—Conn. Observer.

THE YOUNG LADIES OF THE "HARTFORD FEMALE SEMINARY," IN REPLY TO MISS BEECHER'S "FAREWELL."

Oh no!—not farewell!—though our blue hills are keeping
No longer their watch o'er thy far distant scene,
Though the grave where thy mother's cold ashes are sleeping
No more with the tear of thy sorrow be green,

Yet still, in this dome, thy warm image is dwelling,
From these favor'd inmates it never must part—
Here thy voice like the clear harp of old is swelling,
And gratitude wakes the response of the heart.

While we bend o'er the page which thy precept impresses,
While with zeal unsundered, for true wisdom we seek,
It will seem that thy kind hand still stirs in our tresses,
And the breath of thy question sighs soft o'er our cheek.

We may wander away—but the gems thou hast given
In our baskets are treasured—the wealth of the mind,—
With the knowledge of Earth, and the lessons of Heaven,
Thy smile, and thy prayer, and thy presence are twined.

From the home of thy birth, thy remembrance may sever,
From the haunts of thy childhood thy footsteps may fade,
But thy shrine in this temple is sacred forever,
And the love of young hearts on its altar is laid.

Till the gems thou didst plant in our bosoms, are perish'd,
Till thy pencil's dear trace from our spirit doth flee—
So long shall thy dear name be fervently cherish'd,
And the breeze to the West bear our blessings to thee.

Tuesday, October 23, 1832.

From the Rectory of Valehead.

THE SERVANT.

I dream'd, and saw in glory clad, and crown'd
As with the sun, than brightest noon more bright,
The Son of man; an army girt him round,
Bathed in the dew of that most dazzling light,
That uttered ever and anon
A joyous song, as he march'd on;
And pointing to the radiant train he drew,
He ask'd, "Wilt thou become my servant too?"

O'erpower'd and giddy with the excessive blaze,
Downward I hung in bashful awe my brow,
And ponder'd with myself in wild amaze,
O no! I cried, I am not dreaming now;
And then I look'd, and look'd again,
With growing rapture on the train,
Then prone on earth the glorious Chief adored,
And cried, "Yes, count me 'mid thy servants, Lord!"

I rose: the scene was changed, 'twas dim eclipse;
A cross stood opposite, where, writhed with pain,
Hung one that spoke to me with quivering lips,
And speaking, pointed to a little train
In rent and squalid garments drest,
That sobb'd, and cried, and beat the breast,
'Mid jeering multitudes a wretched few;
He ask'd, "Wilt thou become my servant too?"

I gazed, and lo! the self-same form it seem'd
Which I had seen in dazzling glory clad;
I gazed again, and then I hoped I dream'd;
Again, then cried, it cannot be the same;
Then turn'd, lest one look more might show
Too clear what I was loath to know,
No man can serve two masters—thus I spoke,
Ashamed at my own answer, and awoke.

O, double-minded servant of one Lord,
Is not the life o' such a dream as this?
Thou art not his, 'mid cross and shame and sword,
But thou art his 'mid pomp and wealth and bliss.
Dull dreamer, up! arise, awake;
Thy silken bands of slumber break,
Through o'g the day, through death the life is given,
So through the opprobrious cross the glorious thrones of heaven.

THOUGHTS ON AFRICA.

It is no longer a contested point whether Africans or their descendants are capable of mental improvement; the question has been proved long ago, that they are men and brethren. Avarice, with too much success, had labored to cast upon us the most frightful character, for a pretext to continue the trade in blood. All that is gloomy, or appalling to nature has been associated with the idea of Africa. Many real friends to this country having listened to the glaring, but false tales of its enemies; are still apt to imagine it to be some lonely barren place, under what geographers term, the burning zone, whose inhabitants are constantly scorched by the beams of a vertical and burning sun. We pretend not to deny that gross darkness pervades this land, and superstition and ignorance the minds of these people. But if we consider fairly, that Africans have been for ages oppressed and wronged, "meted and trodden under foot," we shall find abundant reason to admire the Hand, that has sustained them, and to wonder that their state is not worse.

The great and wise plan of colonization has been bitterly opposed, as intended to rivet but the faster, the fetters of the slaves. We are unwilling to think so. We feel conscious that we are on the side of truth, let others say as they will. The decree has gone forth from Divine Wisdom, "Ethiopia shall stretch out her hands to God." Africa is to be civilized; civilization is to spread from the extreme South to North. Here the blessed Gospel of the Son of God, which imports good news, is to be promulgated, until greece and devil bush, with all the superstitions of the natives, be no more. Our hearts gladden to hear that a society for educating African youths as emigrants, has been established in the city of Washington—from it we anticipate that this country will receive much good; by sending out men of color ready prepared to enter upon the great work of civilization and evangelizing their brethren. Much is due to this country, and we rejoice, that we have so many noble and benevolent friends of America, whose names will be engraved upon many an African's heart, and thousands yet unborn shall praise and bless them.

If the disciples of the Cross were commanded to begin at Jerusalem to preach the gospel to every creature, we believe that from the colony, the surrounding tribes are to hear the gospel sound. And moreover that Liberia will be the nursery of the arts and sciences. The light has begun to dawn, but its rays are feeble, for long has the night of darkness hovered over the afflicted sons of Africa. Nature's sun dispels not the clouds and darkness of night till he has risen above the horizon. Much remains to be done. The field is large, the harvest is a plentiful one. Do you pause whether to choose liberty or bondage more cruel than the grave? Fortify your minds, and return to the lands of your fathers, destined to be the home of their children. If thou comest not over to the help of the Lord, judge ye whether the curse which was pronounced by the prophetess will not apply to your case. Already the country in which you are, beginneth to loathe you.

Schools are to be established in every Native Village, houses erected, sacred to the name of the true God, in which is to be taught the knowledge of his Divine Word.

The Psalmist saith "The Law of the Lord, is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right rejoicing the heart. The commandments of the Lord are pure, enlightening the eyes."—Psalm xix 7, 8. The natives have no established systems of religion, no temples of long standing, rendered famous by age; his superstition and ignorance form the only barriers that appear insurmountable to his receiving the gospel. Some have no idea of the true God, they must be taught there is a Supreme Being, who ruleth in the kingdoms of men, whose dominion is an everlasting dominion.—They worship every thing they think will render them happy or successful in life, or protect them.

Their ignorance subjects them to great impositions from the more artful, who make them amulets; under the name of greece or fetish, and sell them for any price, because they are told they will protect them, or give them money. The aged among them, ever respected and honored while living, when dead, are worshipped. Sacrifices are offered of rice, fruits or other articles, at the graves of their friends, and fathers, because they believe the spirit hovers still about the dust of the body, and can bless them, and make them prosperous. It is commonly asserted that they worship the devil. How far they make the assertion wish to be understood, we are not prepared to say. We have known that the purah usually termed the devil's bush, the secrets of which are inviolably kept from the women and others, serves to keep them in subjection—gives strength to their laws, and connects them in one common interest.—If any business of importance is deliberated on, a council of the members of this system is held in the bush so denominated. The word "devil-bush" is a mere epithet applied to attach something like importance to it.—Though we say this, we must believe agreeably to the word of God, that like all heathens they worship devils. Satan, for many ages has had his sway over their imaginations, and will not without a desperate struggle, give them up. We allude to those tribes who live in the vicinity of the colony, or others with whom we are acquainted. Many opinions have been vague respecting the interior; but we think, from what we have heard from native traders, particularly the Mandingoes, that their habits are very similar. It is a well known fact, that the doctrines of the false prophet Mahomed are very prevalent in some places, particularly to the northward. But they always hold themselves distinct from the pagans. Africa is supposed to contain thirty millions of inhabitants, how small a por-

tion of that vast number are enlightened, or even civilized; who are in darkness, and never heard the name of the Saviour Jesus Christ.
AN AFRICAN COLONIST.

ADDRESS TO YOUTH.

The way of the wicked seduceth them.

To what consequences? 1. The way of the wicked seduces them till it is too late to repent. This is what few sinners dream of: as has been often observed, most of them flatter themselves with a future reformation and repentance, and this very idea has a great tendency to accelerate their progress in sin. If they could be made to see the real tendency of their present conduct to harden their hearts against future repentance, and how it closes the door of hope against them, they would shudder with horror. And yet a moment's serious reflection would show them this is the natural tendency of their conduct; every step we take from heaven requires two to bring us back to our original position. If our hearts are unwilling to yield to God's gracious calls to day, is it likely they will be more willing when they are more hardened in sin to-morrow?

O beware lest you are deceived by sin, and all your future hopes of repentance are cut short by an untimely death, or a hardened heart.

2. Sin very frequently seduces its votaries to ruin and misery even in this world. Alas! alas! what proof have we of this on every hand around! Behold the many broken hearts, and ruined fortunes, and diseased bodies, and wretched objects that fill our streets, our hospitals, our prisons, and how generally, I may add, our houses! Yet all these are the ruinous consequences of sin: the way of the wicked thus seduced them, till they were filled with the fruit of their own doings.

I once knew a young man who set out in life, the hope of his parents, and the admiration of his friends. He was loved and respected by his employers, and the way to advancement, if not to wealth and honor, was plain before him. His address and qualifications commanded esteem wherever he went, and all felt a pleasure in being connected with him. But he gradually fell into misery and disgrace. He first contracted a fondness for dress and display.—This led him to other extravagances, and eventually into the society of the dissipated.—His expenditure soon became too large for his income, and he had recourse first to gambling, and then to embezzlement of his employer's property. At length he was detected—arrested. Little did—imagine what was the tendency of his first inclination to gayety and dissipation; but the way of the wicked seduced him.

Thus the way of the wicked seduces to present ruin and misery in unnumbered instances. But its consequences for the future are more awful still, and far more certain. We must not enter upon this overwhelming subject. Let us, each of us for ourselves, draw aside the veil which separates us from the eternal world, and behold the weeping and wailing and gnashing of teeth attendant on a life of sin and impenitence. Listen to the self-accusations, and bitter reproaches of the deluded victims of sin, and meditate on the certainty of that awful declaration, that "the wicked shall be turned into hell with all the nations that forget God."—Christian Index.

HOPE.

"Immortal Hope
Takes comfort from the looming billows' rage,
And makes a willing harbor of the tomb."

"There is, perhaps, no feeling which the human breast cherishes, so nearly connected with its happiness as Hope. And it was mercifully appointed that in a world, whose brighter visions of felicity prove but the shadow of a shade—while they feast the memory, leave the heart aching with a sense of its desertion, and whose present enjoyments vanish ere they are grasped, and wither ere they bloom, some enduring realities should be held out to the anticipation of the spirit, fainting under weariness and disappointment. When sin entered the bowers of Eden, and the primal curse had been pronounced on the parents of the human race, Hope, the young and beautiful offspring of untaunted joys, sojourned with the exiles, and attended on their wanderings. She cheered them with the song of future and happier days: pointed them to the horizon of eternal life, and showed the first glimmering of that bright and morning star which should rise on Bethlehem and set on Calvary, but whose brightness should remain, and whose memory should live until eternity had lost itself in its own vastness.—Since then she has trod a thorny path, and partaken deeply of the wretchedness of the world which she came to solace and cheer.

"It has been the Christian bosom which has cherished best this worn and wandering pilgrim in her turn, has warmed and cheered the bosom which gave her shelter. And whilst Hope has listened to the tale of sorrows which the suffering children of humanity have poured into her ear, her eye was kindled with the brightness of immortality—her voice has trembled with the inspiration of prophecy, and she has infused into their "song in the house of their pilgrimage," the joy and peace of believing, and the assurance of eternal salvation."

THE ORGAN.—Of all the instruments, this is the most noble, possessing powers of the greatest extent and variety. How the sober dignity of its tones harmonizes with the dark massive pile which we walk around and view with wonder! while gazing on the heavy towers on high, its hollow tones within speak of mass and respires, long gone by, and all the train of superstitious chivalry. And as we pace the long drawn aisles of light and shade, where the glowing beams of tinted windows fall on the youthful fair, kneeling to ask heaven's grace so beautifully expressed by the poet—
Rose bloom fell on her hands together prest,
And on her silver cross soft amethyst,
And on her hair a glory like a saint.
How the heavenly tones in solemn grandeur

roll along! It is only upon the continent that we can enjoy these sublime sensations. Holland, the Low Countries, and Germany, are spread over with these majestic instruments in profuse variety. At Haarlem there is one of stupendous size: the effect of which surpasses every thing the mind can conceive. They are sounds which seem to roll from the skies into the abyss of harmony. In the puritanical service of the Dutch, nothing but psalmody is ever performed. For the purpose of leading their immense congregations, of not less than three thousand voices singing in unison, these organs are furnished with an enormous pipe called the vox humana, which so predominates over the rolling thunder of the double diapasons, that you might conceive it to be the voice of a monster, concealed in this mountain of sounds. The grandeur of this organ is much augmented by the vastness of the church in which it stands. Higher than Westminster Abbey—it fills up the end of the large aisle, reaching from the ground to the roof, and from one side to the other, the pipes having the appearance of vast columns of silver. The extemporary flourishes which the organist introduces between the lines of the psalm, can only be compared to a commotion of the elements, or the rolling of the surges upon the shore.—The largest organs in England are but mere toys compared to this magnificent instrument, which strikes the senses with awe and wonder.—Gardner's Music of Nature.

From the New England Farmer.

HONEY.

MR. FESSENDEN.—Agreeably to your request, I send you an account of my method of obtaining honey under glass, as exhibited at the Horticultural rooms on Saturday last. My hives are made of boards 12 inches square on the bottom, and about 8 inches in height, or about half the size of common hives. In the back of each of my hives I put glass, with a wooden slide to cover it on the top. I make three holes about an inch in diameter, which I stop with corks. After the bees begin to work, I procure such glasses as I choose, say large tumblers, bell or any other shaped, being open at one end only, placing sticks across them inside for the bees to attach their comb to. I then pull the corks from the hive, and place over the holes the glasses inverted, and cover them over with another hive; the back part of my apiary is opened with wooden doors. By this simple arrangement, I amuse myself and friends when I choose, (though rather to the annoyance of the bees) by opening the door and slipping the slide from the glass, when I can observe them at their work. When the glasses are filled or nearly so, early in the morning I take the top off, stop the holes again, and what few bees remain in the glasses soon return to the general family; in this manner you will observe the bees are not destroyed. The whole process is pleasing, profitable, and instructive of the best morals, industry and prudence.

The mode mentioned above, I am aware is familiar to many, but perhaps will be new and useful to some. Yours with respect,
R. V. FRENCH.

Braintree, Sept. 17, 1832.

REMEDIES FOR MUSTY GRAIN.

Wheat or other grain, if musty, may be cleansed by the following process. The wheat [rye or Indian corn,] must be put into any convenient vessel, capable of containing at least three times the quantity, and the vessel must be subsequently filled with boiling water; the grain should then be occasionally stirred, and the hollow and decayed grains, (which will float,) may be removed; when the water has become cold, or in general, when about half an hour has elapsed, it is to be drawn off. It will be proper then to rinse the corn with cold water, in order to remove any portion of the water, which may have taken up the must; after which, the corn being completely drained, it is, without loss of time, to be thinly spread on the floor of a kiln, and thoroughly dried, care being taken to stir, and turn it frequently during this part of the process.

By this simple operation, it is said that grain, however musty, may be completely purified, with very little expense, and without requiring chemical knowledge or a chemical apparatus.—New England Farmer.

The following information has been procured from individuals in 131 towns, situated in different parts of the state. There are 202 merchants and 251 innkeepers who sell, and 94 merchants and six innkeepers who do not sell ardent spirits. There are also in these towns 141 temperance societies—21 active distilleries—61 distilleries discontinued within five years, and six erected or revived within that period. In 79 towns there are at least 12,150 members of temperance societies—in 86 towns, 474 town paupers—in 12 of these, 47 paupers are either intemperate, or made poor by the intemperance of others. In 32 towns there are 126 notorious drunkards. The number of those who are more or less intemperate it would be difficult, if not impossible, to ascertain with precision, even for a single town.—Vermont Chronicle.

DIAMOND.

In the glass trade, an instrument used for squaring the large plates or pieces, and among glaziers, for cutting their glass. The diamonds are differently managed. That used for large pieces, as looking-glasses, is set in an iron ferule, about two inches long, and a quarter of an inch in diameter; the cavity of the ferule being filled up with lead to keep the diamond firm: there is also a handle of box or ebony fitted to the ferule, by which it is held.

CAMPHOR.

Camphor is the peculiar juice of a species of laurel called the camphor tree, which is abundant in China, in Borneo, and in Ceylon. It becomes concrete by exposure to the air. It is remarkably inflammable, and is used by the

Indian Princes to give light in their rooms.—It is pungent, volatile, acrid, and strongly aromatic. These qualities have rendered it useful as a medicine, and in sick rooms to prevent contagion. It is also placed in collections, to keep off the small insects that prey upon the specimens.

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front-Street.

This Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is \$150,000, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount, (\$150,000) is vested in Bank funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

Wm. W. Ellsworth,
Solomon Porter,
Jeremiah Brown,
Merrick W. Chipin,
James R. Hosmer,
Nathan Morgan,
Henry Hudson,
Roderick Terry,
Edward Watkinson,
Thomas C. Perkins.

Martin Cowles,
Martin Welles,
Henry Waterman,
Samuel Kellogg,
Daniel P. Hopkins,
Charles Sheldon,
Henry A. Perkins,
Horatio Alden,
Joshua P. Burnham.

WM. W. ELLSWORTH, Pres.
THOMAS C. PERKINS, Secy.
Hartford, Jan. 1832.

HARTFORD

GRAMMAR SCHOOL.

PURSUANT to the notice given in a former advertisement, this School will be opened on the 17th day of October next, under the superintendence of Mr. FRANCIS FELLOWS, late Principal of the Mount Pleasant Classical Institution at Amherst, and such assistant teachers as the number of scholars may require.

The branches taught in the school will be those which are necessary to prepare boys and young men for college, and the various English studies with which they ought to be familiar before engaging in the active business of life.

The Trustees have made such arrangements for the employment of teachers, and the introduction of new branches of study in the school, as they believe will render it such an institution as the wants of the public require, and they are fully confident that the advantages it affords will not be surpassed by any similar school in the country.

The first term will commence on the 17th of October, and continue fifteen weeks. Tuition for the term, Eight Dollars, payable in advance, to Andrew Kingsbury, Esq. Treasurer of the school, who will give certificates for the same.

Application for admission may be made to either of the subscribers.

It is particularly requested that parents and guardians intending to send to the school, would give early notice to the undersigned, that it may be known as speedily as possible what number of scholars may be expected.

ALFRED SMITH, } Committee of
T. C. PERKINS, } the Trustees.
Oct. 6. 38

ESSEX SEMINARY,

OR
HIGH SCHOOL.

This Seminary having been recently organized, and its new and commodious building nearly completed, the Principal and Trustees would give notice that it will be open for the reception of Pupils on the 1st day of November next. The course of instruction, it is intended, shall be equal to that of any other Seminary of the same class. And no pains will be spared by the Principal and the Assistants, to render the course of instruction, and the progress of the Pupils committed to their charge thorough and satisfactory.

TERMS OF TUITION.

In Reading, Writing, Arithmetic, Geography, Grammar, Elements of History, and Natural Philosophy, \$3 per quarter.
In Latin and Greek, preparatory to reading the Classics, Moral Philosophy, Rhetoric, Logic, Algebra, Elements of Chemistry, and Mineralogy, \$4 per quarter.
In Latin and Greek Classics, preparatory to entering College, Surveying, Navigation, &c. \$5 per quarter.
No additional charge will be made for Room Rent, use of the Apparatus, furniture, or any thing else furnished in the Seminary, except for fuel during the winter term. Good board can be had at a reasonable rate.
Rev. ASHBEL STEELE, PRINCIPAL.
JOSEPH H. HAYDEN,
Secretary of the Board of Trustees.
Essex, Saybrook, Oct. 3, 1832. 3w40

THE Patrons of the Hartford Ladies' Shoe Store are respectfully informed, that this establishment is completely replenished with all kinds of Ladies', Gentlemen's, Misses and Children's Boots, Shoes and Slippers, suitable for the season. Also a large supply of India Rubbers of all sizes, selected by my own hands, from the best lots in the country, which, with every other article in the Shoe line, will be sold at the lowest prices. A liberal discount made to those who purchase by the quantity, and the least favor acknowledged.
N. B. Ladies' Gaiter Boots.
Wanted, an active boy who can write a good hand, to be brought up in the above Shoe store. Good recommendations will be required.
NORMAND SMITH.
Hartford, Oct. 15. 40

HATS, CAPS,

AND
BUFFALO ROBES.

THE subscribers have received the latest Fall fashions for Hats, and are now ready to offer to their customers an elegant assortment of the most approved patterns.

Also, a very extensive assortment of men's and boys' Fur Seal, Hair Seal, and Cloth Caps, of all variety of patterns, at wholesale or retail.

FUR COLLARS.

Also, a select assortment of BUFFALO ROBES, selected expressly for retailing. Those in want of any of the above articles would do well to call and examine before purchasing.

HOADLEY & CHALKER.

Store 10 rods south-west of the State House.
Oct. 6. 38

Just received, and for sale

By F. J. HUNTINGTON,

McKnight on the Epistles of St. Paul.
The Practical Tourist, or Sketches of the state of the Useful Arts, and of Society, Scenery, &c. &c. in Great Britain, France, and Holland. In 2 vols.